

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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York.

SPIRITUAL MANIFESTATIONS.

EXPLAINING
CREATIONS, SUBVERSIONS, REDEMPTIONS, AND
HARMONIES,
AND
THEIR RELATIONS TO EACH OTHER.

WITH COPIOUS ILLUSTRATIONS.

PART III.

THE PROGRESS OF CREATIONS.

[CONTINUED.]

107. These beings, then, from the most inceptively sensitive vegetable, up through all the orders of sensitive existences, to the rational or elevated man, are all formed by receptions from the Infinite, from the first particles that help to form their bodies, and all that aid in continuing their forms, to the sensations that enter into, form, and continue their souls. They are all receptions from the Infinite, whose proper love is in the continual delight of giving to others out of, or rather so as to the appearance of self consciousness, who are separate from Him. These, as has been amply proved above, in Nos. 62, 63, 64, are in the proper love of reception from highest to lowest, from greatest to least, from the most elevated to the most low, without the least disorder, pain or punishment from the proper use of it.

108. There is no happiness without freedom. Even the smallest worm is unhappy if confined within limits too narrow for the exercise of its own proper love of reception. This is a universal law of all happiness, contentment, comfort, and felicity. No being can be happy further than it can have its own proper love gratified, whether that love be high or low, broad or narrow, keen or obtuse. Each, and every individual, of every kind, quality, genus and species, of sensitive existences, has its own and only proper degree and quality of the love of reception, which in itself is always changed with every change in the condition of the being who feels it. There are, therefore, as many degrees, qualities and conditions, of the love of reception, as there are individuals, kinds, sorts, genus, species, diversities, and varieties of sensitive individuals, to which must be added, all the differences of state, condition, progression, and perception, in each and every individual. Hence we might call the shades and conditions of the orderly and properly indulged love of reception, in creation, infinite, and that there must be as many shades and conditions of freedom, under which the Infinite can bless those conditions pleasantly, or felicitously, agreeably to His fundamental desire to bless all out of Himself according to capacities of reception.

109. Man has been called the crown and lord of creation, endowed with the faculty of scanning relations, which places him above mere animals and endows him with the capacity of eternal progression toward the Infinite. (No. 1, Ill. a 40, Ill. 47, &c.) There is nothing but the lack of proportion or ratio between the finite and the Infinite, which prevents man from becoming divine or infinite in Love, Wisdom and Power. He has all the powers, (No. 47) but the want of a ratio or proportion, impossible to be overcome, is a complete barrier to attaining it.

110. The freedom necessary to be given to this creature, (the rational and eternally progressive man), in order that his felicities might ever keep pace with his states from lowest to highest, must necessarily be of the largest kind. As all elevation, even up to the Infinite Himself, is set open before him, nothing that all creations could present as a choice, could be denied to the freedom of man's will. Because, if the freedom be limited, so must the felicity be,—that is, if the freedom to receive be beneath the capacity of reception, the being feels confinement, and is just so far unhappy, uncomfortable or miserable, and wishes to burst the too confined limits. Each must be free according to his or its own degree of reception. A crawfish is happy in his submerged nest of earth, wherein other fish or animals could not be, but would be suffocated and perish.

111. Man can enjoy a sphere of freedom co-extant with his capacities, and hence his freedom must extend even to the power of subversions, or destructions, by virtue of his own will, because not one thing that is in the Divine order, necessary to be done, but man must, to be a likeness of God, have his choice to do, or leave undone. The Infinite could never have perfected creation without subversions as well as redemptions; digestions as well as secretions; pullings down as well as buildings up, so man must have freedom of will to destroy as well as create. It is hence clear that as to man was given the power to invent, make, or create, that was given to no other being, but was set at liberty to subvert, also, and like his Creator destroy, when in his own finite will and limited sense of expediency, under the circumstances, he has power to do so.

112. It is the checks that Divine order places

upon the finite free will of man, that cause his punishments, as long as his will acts contrary to the Divine Will. It will also be found that as man will bring the freedom of his own will in conformity with the Divine will or order, which never destroys except it is necessary so as to build that which is better, heavenly or divine blessings can flow in according to that same divine order. Man must have liberty to subvert, and just as far as his liberty to subvert is in accordance with the subversions necessary to redemptions, he has happiness in them, for in this case he acts as agent or medium of divine order, and promotes the preparation for his elevation, and is a means of development, as the digestion of food in his stomach, is a necessary preparation for the repairs, health and comfort of his body, or the death of one generation of vegetables is necessary to prepare the soil for another generation to grow from. It is hence evident that all apparent evil, all punishment, is owing to the abuse of that freedom which the Creator could not deny to His creature man. All that is called disappointment, pain and punishment, is intended to bring him rightly into order, (like grinding knives to sharpen them,) that he may be better prepared to be more supremely blessed and felicitated. (See Lesson 1.)

[END OF PART III.]

PART IV.

THE ANALOGIES OF CREATIONS.

113. We will now for a time leave the transitional series so as to enter more fully and explicitly into the qualities or principles of the most general analogies of creation. In order to do this, we must recur again to the Primary, the Fundamental, the Beginning, the First of all things; for in Him are all things as they are from Him. All things of creation are more or less images of Him in greater or less states of perfection. Creations are His works, and no artificer can imprint upon any work, any form or principle that is not in him. Hence the work of every artificer is an image of himself agreeably as it is more or less perfectly what the artificer intended it to be. A machinist must see the machine in his mind before he can make it of wood or metal.

114. As the infinitely powerful and infinitely wise Artificer of the Universe made creation to be just what He desired it should be, it is most perfectly an image of Himself. This is especially the case when taken as a whole, and generally, particularly, and angularly so, when taken in general, particular and singular senses. This is the basis of all analogies. We therefore can, as far as we understand the principles inherent in the Divine, ascertain better and more fully those of the finites of creation, and *vice versa*.

115. We do not profess to be able to scan the Infinite as He is in Himself, for no finite existence, or being that ever was made, or ever will be made, can come into a state to do this, because there is not, nor ever can exist, any proportion or ratio between them; so there is not any the least point of actual contact between them, excepting through material substances; (No. 82) but from His creation, we can according to our capacities, see what He is, or must be, to have produced such a creation as this, of which we ourselves are parts. Being ourselves parts of that same creation, our rational faculties are parts of the rational faculties of creation, our perceptive faculties are parts of the perceptive faculties of creation, and our retaining or experimental faculties, are parts of the retaining or experimental faculties of creation. Hence our reasons, our perceptions, and our retentions, memories and experiences, are those of creation, and as creation is an image of the Creator, we can rise to a knowledge of Him, as far as our reason, perception, retention, memories or experiences go, for these results are in, and of creation, and parts of the works of His own hand, from principles that are in Him, and not out of Him. In fact they are reflections of Himself in us, or the work of the great Artificer carried to such a state of perfection as to take a slight view of His Maker.

116. Having, therefore, turned our view toward the Infinite, from the depths of finite existences, we see what He is, from the prints of His own divine and never-changing hands, printed upon each and every thing of His work, from the most minute portion of dust to a wheeling sphere of earth, and from the gravity of the smallest grain of sand, to that of a Universe. We see also in the shapes, the qualities, the motions and the uses of each, that they are all from the same great ONE or Unit, the "life, soul and centre of the whole, from which they derive their life and usefulness." (No. 4, Ill. 4, and Corollaries 1 and 2.) We see, too, that the interior principles of creation point to the same one great Unit, as artificer of the whole, from the most minute sensation to the mind of the highest seraph that flies above the heavens! We find from these, that He must be as we have said He is, infinite in Love, infinite in Wisdom, and infinite in Power, and that from Him must flow infinite activity. We also find that all parts of creation are stamped with likenesses of these qualities or principles, each part in its own order and degree.

117. The Divine series, as we have seen, (No. 97,) is 1. Love, 2. Wisdom, 3. Power. These three infinitely considered is the Infinite, as He is in Himself. These are all necessary to the being of a mind; for no thought can exist without, first, the affection of seeing things mentally, second the knowledge of the means by which thoughts are produced, and third, the power to produce them. These three necessary pre-requisites to the production of thoughts or mental actions, lie deeply hidden in the soul, and generally escape the observation of men. But all educations are from the

growth of these powers of producing thoughts or pictures of things Spiritual and material in the mind. The differences of the *willingness or desire* to think, the *knowledge* of how to think, or carry on mental operations or actions, and the *power* to carry them on, and conduct them rightly, constitute the differences between the great and the simple, the learned and the unlearned, between the developed and the undeveloped, and between the good and the indifferent among men.

118. It is then seen, that Love, Wisdom and Power make the divine mental essence, from which in the fourth flows forth infinite activity, which results in three more characteristics—*gravity, affinity and propagation*; all of which belong to the Infinite as attributes of Him, not necessary to his actual identity, but are as it were, departments of Himself, preparatory to the accomplishment of the design of His primary love or infinite desire to bless others that might exist in identities as if of their own. As pertaining to each man, is the *gathering power*, the *arranging and harmonizing power*, and the *making, inventing or creating power*.

119. Gravity, as has been told, refers itself to His Love, because it is general, acting upon all matter alike agreeably to distances, without regard to quality, or what sort of matter it is, or how situated, as His Infinite Love desires the good of all, without distinction, if so be they can receive, and be benefited by what may be bestowed upon them. Affinity refers itself to Wisdom, because it discriminates and respects quality and condition, and thus selects and arranges the suitable, and rejects the unsuitable, even to the formation of the husks, the shells, and the kernels of seeds. Propagation refers itself to Divine Power, as its basis, because it is the effect of power given to or flowing into the form of the seed, and is not in the seed as the seed is of itself.

120. Divine Power is a principle flowing from the divine Love and the divine Wisdom with a foreshadowing of Activity. This is divine energy. The whole of a man considered as a whole, and also as to separate parts, is a man, but all is nothing without energy or power. To consider a machine *synthetically*, that is altogether as a whole, and to consider it *analytically*, or the parts as they are parts, and the relations in which they stand together, and relate to the whole, is all the ways a machine, or any identity, can be considered. It is so with the Divine. To consider him as one Infinite, a Unit, all Love or all desire, a Supreme Being as He is in Himself, Fundamental of every thing, the First and the Last, and all throughout, is to consider Him *synthetically*, and to consider Him by parts and relations of parts, the infinite varieties of contrasts, that make infinite Wisdom, is to consider Him *analytically*, and these are all the ways or manners in which we can consider Him, or any other identity or machine. All this is nothing without power. Neither the Infinite with His infinite desires of good, and infinite discriminations of Wisdom, nor any machine, as a whole, or as composed of relative parts, could be anything useful without power. Power is allied to activity, but it is not activity. Power to act can exist without action, but action cannot exist without power, because action is below power. Power is no part of the machine's identity, but is a principle residing within it, to give it efficiency. It is energy; it is above the motions of the machine.

121. Love, Wisdom and Power, are the primordial attributes of Divinity. Activity is the transition between the Creator and creation, and gravity, affinity, and propagation, are the subordinate attributes of Divinity, which produce globes, minerals and vegetables, as the preparations for the introduction of self-conscious identities, upon which Infinite Love could bestow His blessings, to the sensible benefits of the blessed. We say *Him*, because Divine or Infinite Love includes within itself Wisdom, as a machine (as a whole) includes all its several parts or forms, or it could not exist, for anything that is infinite, includes all things, because there is no room any where but for one infinite thing to exist. Infinite Wisdom is included in, as a concomitant existence with Infinite Love, which is the Unit, which includes all other numbers within itself. (See Illustrations m. of No. 48.) Infinite Love also includes within itself, as lower degrees of itself, infinite power, and infinite activity; for every affection (or particle, so to speak), of love, has in it the wisdom to carry out its desire, as well as the power necessary to put wisdom into execution, and also activity to pass from it, to the accomplishment of the design.

122. Divine or Infinite Love, including all things within itself, neither could have, neither did it need, a fundamental to precede it, as all finite things necessarily have need of. For instance, globes of matter, minerals and vegetables, require the fundamental material substance to precede their formations, from which they could exist. Fish, fowl, animals, and man, required the animalcule, or sensitive substances, with their sensibilities, as a basis, as a fundamental, from which to exist; but Divine Love, Wisdom and Power, required no such fundamental, because, like the fundamental number one, Love is self-existent, infinite, and all other things exist from this love, and its inherent qualities and forms (wisdom), which, being infinite, fills all things, supplies all defects, accomplishes all designs, through power, activity, gravity, affinity, and propagation.

123. Gravity has been referred to love, as its most perfect analogy; Affinity in like manner to wisdom and its discriminations. We now refer the propagation principle to power, as its express analogy. For as Divine Power refers itself most especially to, and resides in Divine Wisdom, so the

vegetable propagative refers itself to the mineral formations and their affinities. (No. 99.) It is to mineral formations that we refer even the kernels, and very hearts of the kernels of the seeds, containing an embryo of the future vegetable. All this is from the discriminating arrangements of affinity, the wisdom principle bringing the suitable to the suitable, and omitting to bring the unsuitable, as gravity would bring it.

124. It is so with power, which is consequent upon the suitability of the arrangements of wisdom; for as arrangements diminish in suitability and adaptedness to the end designed, all power vanishes by neutralization, until when all adaptedness has vanished from arrangements and discriminations, no power is left. It may now be seen that Love or design, has all power by Wisdom or discrimination. With wise discrimination, adaptation of means to an end, power exists, and according to it. It is hence easy to see that power is attached to wisdom as a legitimate effect or consequence, and that from these three is all action, and usefulness.

125. It is thus to be seen, that the propagative is from the arrangements of the affinities of the mineral kingdom, in all its preparations, even to the formation of seeds. The better these forms, the more active and powerful are the propagations, unto great perfections, and conversely, with great increase of their deteriorations, all the propagative principles vanish.

126. Throughout all the series of forms, from the globe throughout the multitudinous and variously diverse forms of what is usually called the mineral kingdom, up through all the kinds, varieties, genus and species of forms, having propagation of their species as one of their functions, it is the completion of the forms to a certain point that admits of propagations. It may be clearly seen to be a culmination of the forms brought together in better and better, and more and more well suited arrangements, that produces the power that is called propagation, or vegetation. It is the same, or an analogous movement with that which produces power under wise arrangements, and displaces power as the wisdom principle forsakes them.

127. The highest energy of creative Love, Wisdom, and Power, is spent in the production of forms, as globes, minerals, and what are usually termed vegetable forms, together with animals and all their parts, both material and Spiritual, so that these forms could be blessed with better and better perfections, and higher and higher receptions. This tendency to the existence of forms, is the highest essence of creative wisdom. From it, globes, minerals, vegetables, animalcules, and animal forms exist. It enters into the consideration, and contemplation of all things, and with it carries its power to produce forms, whenever, wherever, and however suitable conditions exist. Whenever, wherever and however, the suitable conditions are, there is that primary intention of Divinity, and bestows upon them the power of producing forms similar to themselves; which power, too, as those forms have been furnishers of the conditions of further and further propagations to endless duration and to countless numbers, shall furnish it on, ad infinitum.

128. We now see clearly that propagation is not a separate department or form of Nature, either Spiritual or material, but is a legitimate consequence of the form itself, from the universally pervading, First intention of the Creator, which we call the all-creating and all-sustaining principle. It is even in this light, the same as Divine Power, which is the sure and legitimate effect of Love, in which all Power resides, as soon as Wisdom produces the proper arrangements and conditions.

To the Readers of the Christian Spiritualist.—Not having ascertained that any commensurate interest is felt in these "Spiritual manifestations," among you, we therefore suspend, if not entirely discontinue, the offer of them for the columns of your paper, in order that the room which a continuance of them would occupy, may be filled better to suit the glorious cause we ardently espouse.

New-York, June 14th, 1854. MEDICAL.

Postscript.—It seems best to say that we will offer another short continuation of these Manifestations, as being of almost indispensable necessity in the explanation of the foregoing, that what has been given may be better understood.

J. SNOEDRIDGE WILLIAMS, Medium.

New-York, June 20th, 1854.

ERRATA:

In No. 75 for affected, read effected.
In No. 104 for serum, read semen.
In No. 108 for eternal progressive, read eternally progressive

Remarkable Cure.

Mr. Joseph N. Estes, of Albany, called on us a few days since, and related a brief but deeply interesting Spiritual experience. Mr. E. assured us that he was formerly, and for nine years, affected with a scrofulous white swelling on his left lower limb, for which medical and surgical skill could devise no remedy. He suffered much pain and expended much money, and after all was a confirmed cripple, and reduced to a living skeleton, weighing only about eighty pounds. He was in this miserable condition for some time, when one day, in answer to his intense yearning for relief, a Spirit came to him and told him what to do. He obeyed and was entirely cured, so that he now walks with as much freedom and elasticity as any other man.—*Spiritual Telegraph.*

There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding and a well-directed pursuit. There is nothing that God has deemed good for us, that He has not given us the means of accomplishing, both in the natural and moral-world. If we cry like children, for the moon, like children we must cry on.

REVIEW OF MR. A. J. DAVIS' LECTURE, DELIVERED AT DODWORTH'S HALL, MAY 28, 1854.—NO. 3.

Before proceeding upon the further review of Mr. Davis, allow me to pay my respects to my good Christian Brother, "W. F." in whom I recognize a beloved Brother and fellow laborer in the cause of *universal Humanity*! "W. F." has the bump of order largely developed, and hence the *anachronisms* of Mr. Davis grated harshly upon his *methodical ear*. Unfortunately, perhaps, for me, I have said *bump below mediocrity*, and hence did not consider it worth the writing of a paragraph to comment upon the want of order, as to time, in the reference of Mr. D.; although I was well aware of the *anachronisms*; yet I did not think Mr. Davis intended to conform himself to the mere order of dates in his references to those striking historical facts, although he used the terms "next came," and "then come," &c. It was sufficient, it seemed to me, in casual references, to state the *facts* without being so critical as to conform himself to the order of dates. As I simply seek truth, I am prepared to render all proper respect and justice to Mr. Davis, and perhaps I may attribute to him more than properly belongs to him or any other living man, and thus *unconsciously* strengthen "the popular influence of an opposer of vital Religion;" but my motto in all criticisms is, "nothing extenuate, nor set down aught in malice." And here allow me to say, I meant simply what I said, that he treated the subject of the gradual development of these wonderful phenomena in a "masterly and dignified manner;" perhaps the term "masterly" may have been too strong for Brother "W. F.," yet to me it was proper, and surely any unprejudiced hearer will accord to him a mild and dignified manner which was eminent beyond any other speaker I have yet listened to upon this subject, there was a mild, calm, almost Christ-like dignity and gentleness in his address, and hence the great necessity of turning Spiritualists against the very *witchery* of his manners; for while there is a quiet fascination in his address and language, there is to my mind an *error, deep and fatal*, in his doctrines. In reading Mr. Davis' works, I have had occasion frequently to stop, and re-read, and then brace my judgment against the *seductive* tendency of the beauty and *enchantment* of his gentle, flowing, fascinating style; there is about his writings the beauty of the *Orient*; and at times a force of logic that is almost irresistible; *provided* you admit the position he lays down in the outset.

But let us proceed with the review of his address. In speaking of the development of Spiritualism, Mr. Davis classified the different ages of the race into *six*. First, the age of *Force*; second, the *Parental* age; third, the age of *Intuition*; fourth, the *Rational* age; and fifth, the *Practical* age. I shall pass over, for the present, his remarks upon all except the *third*, slightly noticing the *fourth*.

The third, or *Intuitive* age, he asserted, was that of the "Gentle Nazarene," or rather the commencement of what is more generally termed the "Christian era," and in connection with this, and for the purpose of comparing the modern developments with the ancient manifestations, and showing how perfectly they agree, he referred to the case of Daniel, (chap. 10) who fasted three weeks and then had a wonderful vision, and asserted, what I do not doubt, that if a case of that sort was to occur now, our modern M.D.'s would not only pronounce the man crazy, but send him to the *lunatic asylum*; but this he cited to show the necessity of *fasting* in order to be favored with these manifestations of a high character, and also to show how truly many of these modern Spiritual manifestations were typified in Daniel's vision. But more especially he referred to a historical fact in reference to St. John's gospel, not generally known, or if known, almost always suppressed by the clergy, and which was, that St. John wrote his gospel *sixty-three years* after the facts therein stated transpired, and indeed after all the writings commonly called *canonical* had been known and read in the early Christian churches. St. Jerome tells us that the venerable apostle was requested by the church to write the history of what he saw and heard as an immediate follower of Christ, his kinsman according to the flesh, and emphatically his beloved disciple, and he agreed to do so, *provided* the church would "fast and pray" for certain days, that he might be aided in his holy task by direct *inspiration* from the Heavenly Father. The church *fasted and prayed*, and after a time St. John breaks forth in that sublime strain, "In the beginning was the word, and the word was with God, and the word was God." Chap. 1, verse 1. "That was the true light which lighteth every man that cometh into the world," verse 9; "and the word was made flesh and dwelt among us," verse 14; "Grace and Truth came by Jesus Christ," verse 17. Now, for the purpose Mr. Davis designed, this was a very beautiful reference, but to sustain his favorite doctrine of "Pantheism," it was exceedingly unfortunate, and here again, I thing his *clear-seeing* entirely failed him. The doctrines of the "Harmonical Philosophy" utterly discard the character of "Jesus of Nazareth," as set forth in this chapter, verse 1st to 18th. The worshippers of Nature, and rejectors of the Bible as an inspired Book, hold him to have been but a mere *medium*, and nothing more; some hold that there are many mediums, developed in the late unfoldings, equal, if not superior to him. Whether Mr. Davis holds this view, I know not; yet some of his followers and admirers hold him to be a greater medium than Jesus Christ, and his book, "Nature's Divine Revelations," superior to the Bible; but I will do him the justice to say I think he has too much good sense to hold any such view, yet he certainly, in his writings and addresses, holds

the "Gentle Nazarene" nothing more than a medium, while those Spiritualists who believe in the inspiration of the Bible, hold him pre-eminently the "Great Medium," the "Seed" promised in the garden, the "Shiloh" of Jacob, the "Prophet" spoken of by Moses, the "King of Glory" of David, the "Wonderful Counselor" of Isaiah, the "Lord our Righteousness" of Jeremiah, the "God manifest in the flesh" of Paul, and "God's beloved Son," as proclaimed from Heaven at his baptism and upon the Mount of Transfiguration, Luke 9, 35; therefore, in language from Heaven, *we say, "hear him."*

With regard to many of the mooted questions in theology upon the subject of his equality with the Father, his *miraculous conception*, &c., &c., we will not now affirm or deny, for we feel the time is not far off when we shall have more light upon these and all kindred questions which have convulsed the Christian world for the last 1800 years. Certain it is, that all the translations of the Bible are imperfect, and it requires no little moral courage to go into the investigation of the late wonderful developments in Spiritualism, with that blessed Book, as held by the Christian world, in your hand; and also, it requires an amount of honesty and freedom from prejudice and pre-conceived opinions, possessed by few. When I commenced this investigation, near three years ago, I had much more of such prejudice than I have now, and adhered to my pre-conceived opinions much more tenaciously. I found, while conversing with friends from the Spirit-world, whom I had known on earth as most holy and devoted men, that it was necessary I should lay aside my pre-conceived opinions and become open to truth, whether it tallied with my previous views or not, yet that I should always use my reason in reference to any communications made from what purported to be Spirits. But as a general remark, the rule laid down by St. John in his first Epistle, chap. 4, verses 1 and 2; I was advised to adhere to; they read as follows: "Beloved, believe not every Spirit, but try the Spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the flesh, is of God."

I have called in question all communications which have contravened this rule, and I have found myself sustained in the sequel, by Spirits who I knew in the flesh, and who, I had many reasons, from their lives on earth, to believe them in an exalted sphere in the Spirit-world.

With reference to Mr. Davis' fourth class, or the *Rational* age, I will simply for the present say, it certainly commenced as early as the time of the reformation referred to, in Germany, and with slight modifications, it has existed to the present day; all the so called Christian churches are full of it at this time. *Rationalism* or *Materialism* has existed to some extent in every age, but especially does it stand out prominent in the higher circles of the Christian world at this day. The pride, pomp and splendor that usually attend the worship of the churches, shows that the prophecy of Paul in reference to the "falling away," and revelation of "the man of sin," pride and sectarianism, and the end of this dispensation of *Materialism*, is close at hand! How will this end come? What will take place when it does come? Will it produce the disruption of all the churches? Or will it, like *loam*, work out the salvation of many of them? These are questions for the wise and prudent to answer! I may attempt an answer before I get through with these articles.

B. C. T.

TRUTH.—God whose being we shall here assume, not stop to prove, has made a stupendous revelation of his character, in the Universe he has created. The Universe is the expression of God. Just as far as we understand Nature, we understand its Author. All truth is God's truth. Each truth is in harmony with all other truth. As God and Nature stand in harmonious relation of cause and effect, we have only to live in harmony with Nature, to be in harmony with, and perfect conformity to, the will of God.—*Marriage.*

HEAVEN.—Whither, speaking of Heaven, says: We naturally enough transfer to our idea of Heaven whatever we like and reverence on earth.—Thither the Catholic carries on, in his fancy, the imposing rights and time-honored solemnities of his worship. There the Methodist sees his love-feasts and camp-meetings, by the groves, and by the still waters and the green pastures of the Blessed Abodes. The Quaker, in the stillness of his self-communion, remembers that there was "silence in Heaven." The Churchman, listening to the solemn chant of vocal music, or the deep tones of the organ, thinks of the song of the Elders, or the golden harps of the New Jerusalem.

The Heaven of the northern nations of Europe was a gross and sensual reflection of the earthly life of a barbarous and brutal people.

The Indians of North America had a vague notion of a Sunset Land—a beautiful Paradise far in the West—mountains and forests filled with deer and buffalo—lakes and streams swarming with fishes—the happy hunting grounds of Souls.

A venerable and worthy New England clergyman on his death bed, just before his death, declared he was only conscious of an awfully solemn and intense curiosity to know the great secret of Death and Eternity.

Yet we should not forget "that the kingdom of Heaven is within;" that it is the state of the affection of the soul, the sense of a good conscience; the sense of harmony with God; a condition of Time and Eternity.

Actions, looks, words, steps, form the alphabet by which you may spell characters; some are mere letters, some contain entire words, lines, whole pages which at once decipher the life of man. One such genuine, uninterrupted page may be your key to all the rest; but first be certain that he wrote it all alone, and without thinking of publisher or reader.

Poetry.

MY OLD COMPANIONS.

BY ELIZA COOK.

My heart has yearned for other hearts,
And all the warmth that feeling lends
Has freely cheered "troops of Friends,"
As change has passed o'er them and me,
We are not as we used to be,
My heart, like many another heart,
Sees Old Companions all depart.

I mark the names of more than one,
But read them on the cold white stone,
And steps that followed where mine led,
Now on the far off desert tread,
The world was wrapt some souls away,
That once were wonted to the day,
Some dead, some wandering, some untrue,
Oh! Old Companions are but few!

And there are green trees on the hill,
And green flags waving o'er the rill,
And there are daisies peeping out,
And dog-rose blossoms round about,
Ye were my friends, "long, long ago,"
The first bright friends I sought to know,
And yet ye come—ye were with I will,
My Old Companions—faithful still.

And there are sunbeams rich and fair,
As cheering as they ever were,
And there are fresh winds playing nigh,
As freely as at times gone by,
The birds come singing as of yore,
The waves yet ripple to the shore,
Howe'er I feel, where'er I range,
These Old Companions never change.

I'm glad I learned to love the things
That Fortune better than our friends brings;
I'm glad my spirit learned to prize
The smiling face of sunny skies,
I'm glad I learned to love the things
That Fortune better than our friends brings;
I'm glad my spirit learned to prize
The smiling face of sunny skies.

Though strong may be the ties we make,
The strongest mortal tie may break;
Though warm the lips that love us now,
They may be chilled and cold as snow;
We see pale death and evilous hate,
Fling shadows on the dial-plate;
Noting the hours when daisies glide,
And Old Companions leave our side.

But be we sad, or be we gay,
With thick clouds bright, or thin like gray,
We never need the spring bloom meet
Our presence with its smile sweet,
Oh! I am glad I have learned to love
The tangled wood and cooling dove,
For there will be no more parting,
My Old Companions, changeless still.

THE VOICE OF THE GRASS.

BY SARAH ROBERTS.

Here I come creeping, creeping everywhere;
By the daisy, the clover, the mossy hill-side,
Close by the noisy brook,
In every clasp of the leafy tree,
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
All around the open door,
Where sit the aged poor,
Here where the children play,
In the bright and merry May,
I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
In the sunny city and the sunny street,
My pleasant face you'll meet,
Cheering the sick at heart,
Telling his busy soul to rest,
Silently creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
You cannot see me coming,
Nor hear my low sweet humming;
For in the starry night,
And the glad morning light,
I come quietly, creeping everywhere.

Here I come creeping, creeping everywhere;
More welcome than the flowers,
In summer's pleasant hours,
The gentle cow is glad,
And the merry bird is sad,
To see me creeping, creeping everywhere.

Here I come creeping, creeping everywhere;
My humble song of praise
Most gratefully I raise
To Him at whose command
I beautify the land,
Creeping, silently, creeping everywhere.

MAGNETIC MAGIC.

Historical and Practical Treatise on Facinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convolutions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, etc., etc.

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph."

FIRST DIALOGUE.

As for the savans, my friend, there are only two methods of explaining a fact: the first consists in denying it and covering it with ridicule; the second is not much more difficult: it is enough to take all the barbarisms which may be found in Hebrew, Egyptian, Arab, Greek or Latin dictionaries, and to form with them the most undecipherable cacophony. In this mixture they put a heap of no less barbarous words, and with that, make a magnificent folio volume, which no one can ever read without falling at once into the deepest sleep, or the most violent convulsions. To avoid new dangers, the reader throws the book very far from him, but at the same time, he often exclaims about the depth of such writer, the learning of the sage, the genius of the man, &c. O, Vanitas vanitatum! To be a savan, it is then enough to be a fool or a knave. Let us not fall into such shameful aberrations. Let us study with earnestness these obscure questions. Let us apply to this investigation the whole of our patience, good faith, experience, observation and judgment. Let us never affirm anything except when it can be demonstrated and generalized. But when a fact exists, let us never deny its possibility. What I have done you can do yourself. What I have seen you can see. Here is the method I employ. Follow my example, and do not expect against my words, before having verified their accuracy, before having tried the processes I suggest. Should even these means have different results, you are not yet justified in doubting my sincerity. You can only suspect the exactness of my observation; but nothing more. Take due notice of the reasons, pro and con, of the possible and impossible, of the correctness or error, of the mathematical or negative reasons on both sides. There cannot be any wise study outside of such bases.

JOHN. According to your views, all those marvels would be explained by the intervention of animal magnetism. But I would wish that we might adopt a regular order in our investigations. I should otherwise be afraid to be led unconsciously into some dangerous errors. Let me therefore address you a few categorical questions, on which I desire to be enlightened. I hope you will be so good as to comply with my request, and I shall be very thankful for such kindness.

ALBERT. I shall do so as far as I may be able to satisfy your inquiries. I cannot promise you more.

JOHN. Is it possible to produce catalepsy by means of animal magnetism?

ALBERT. Yes.

JOHN. When a subject is submitted to your magnetic action, can you at pleasure destroy or increase indefinitely his forces?

ALBERT. Yes.

JOHN. Is it true that certain subjects can, in the magnetic state, assume certain gymnastic positions, which the laws of anatomy consider as impossible?

ALBERT. Certainly. He can also perform movements which seem in opposition with those pretended laws.

JOHN. Can he stand and walk in a manner contrary to the principles of equilibrium, and the nature of his conformation?

ALBERT. Yes. There are some who walk against the ceiling, with their feet over and their head down, as well as you can walk yourself on this floor.

JOHN. Is it possible to produce unlimitedly over one's person local or general inflammations?

ALBERT. Yes.

JOHN. Can they see with their eyes closed, by the assistance of some other organs? Could they, for instance, read with their nape, their plexus or their foot? distinguish persons at several thousand miles distance, and hear their conversation?

ALBERT. More than that, as you will see by and by.

JOHN. Can a disembodied Spirit support and move material objects?

ALBERT. Yes.

JOHN. Is a clairvoyant able to speak languages he does not know in the wakeful state? Is he acquainted with sciences he had never studied?

ALBERT. Yes.

JOHN. Whilst in the magnetic sleep, can he set at naught fire, poison, or other agents of death?

ALBERT. Yes.

JOHN. Can he enter into communication with Spirits who have left the body, and obtain from them useful information?

ALBERT. Yes.

JOHN. Can he, in his turn, fascinate his magnetizer, and render himself, or any object he please, invisible to the eyes of the operator?

ALBERT. Yes.

JOHN. Can the mesmerizer beset his subject with making him hear sounds which do not exist? Can he produce, at a distance, the ordinary effects of attraction that require usually our contact? Can he evoke before his gaze apparitions of fantastical beings or objects? Can he, by such means, force him to do what he pleases?

ALBERT. Yes.

JOHN. Is, therefore, the magnetizer able to render his subject idiot and mad, or even to kill him, without leaving any trace his crime?

ALBERT. Yes.

JOHN. Can he inflict upon his victim any sort of disease, or paralyze any of his limbs?

ALBERT. Yes.

JOHN. Can he strike blows at the greatest distance?

ALBERT. Yes.

JOHN. Can he lead astray his subject, make him jump over imaginary ditches, as you said before; create fanciful obstacles in the most even roads; force him to drink with a corn pipe, or cause him to see robbers, phantoms, horrid animals, &c.?

ALBERT. Yes.

JOHN. Can he throw stones in the remotest places without being discovered? Can he throw a spell over gardens, lawns, cattle or men, as it is said in all of the books which treat of this subject?

ALBERT. Yes.

JOHN. Is it possible to act at once over masses of people, and make them see, touch and eat objects which exist only in their appearances, and not in reality?

ALBERT. Yes.

JOHN. Do you think that man may have to his orders, Spirits that have left the body, and profit by their assistance?

ALBERT. I do think so.

JOHN. Do you think, too, that man may call forth rain, wind, storm, &c., or stop their action at pleasure?

ALBERT. Yes.

JOHN. Well, I see you are disposed to answer "yes" to every question I might still address you. Yet I think you will rather be at a loss to explain to me upon what ground rests your conviction. I have full confidence in the soundness of your judgment, and all your present answers cannot but bewilder me a little. I want to be better informed, and I trust you will not refuse to make me acquainted with the reasons that have determined your belief.

ALBERT. I will certainly do everything in my power to make you familiar with the results of my observations, studies and experiments. Yet you must not forget that in answering affirmatively to all your questions, I did not pretend to assume the obligation of demonstrating the means through which those phenomena were obtained. I shall only prove they take place every day, and may be produced by the agency of animal magnetism and the assistance of the infinite combinations of the human mind. But it will not be possible to answer separately to each of the questions you addressed me. They are too intimately connected to be thus separated. They all proceed from one and the same source, namely, the human will, assisted by more or less known adjutant powers.

I must observe at the same time, that my conviction is the result of long and persevering studies, together with the personal experiments to which I devoted myself for several years. From these researches I saw how ridiculous was the presumption of my judgment on this important science. I could not but compare the savans of our days to itinerant ragmen finding a piece of dirty cloth in a dung-hill, picking it up with eagerness and selling it with profit. This rag passes from their hands into mine, and comes in the shape of a sheet of paper, which I take for a novelty myself; and yet this sheet is nothing but the residuum of yesterday, revived for the exigencies of to-morrow. So it is with magic. It was yesterday what it is to-day, what it will be to-morrow.

I shall begin the series of my remarks with numerous quotations, borrowed from our predecessors in that science. The concatenation of that traditional knowledge will lead us from the most remote times to the present age, without any solution of continuity. It is in our magnetic manifestations what it was fifty centuries ago. It is therefore a positive science in its separated facts, but a negative one in its generalities. It is a power full of glory and failures, successes and shames, truths and errors. It is possible to write the history of its past, but difficult to trace that of its future existence.

JOHN. I willingly subscribe to any method you may judge proper to adopt in your classification. I hope that in our next conversation you will begin the study of that curious science.

SECOND DIALOGUE.

FASCINATION.

JOHN. I am faithful to the rendezvous, and anxious to receive my second lesson on magic.

ALBERT. I am in the same disposition myself, and would suggest studying in this conversation, the most curious phenomena of Fascination. This investigation opens properly our course of discussion, since I think that it is to this sort of marvelous, men gave their first attention. What, in fact, could be more flattering to human pride than the power of creating new objects, or at least their appearances, instead of those we see every day? Let us suppose that man enjoys unlimitedly this power, and at once he becomes the copyist of God, if he does not become God himself, and that is the eternal object of all his wishes. Should man be able to create, either ideally or positively, other forms than those we ordinarily see, he would at once be considered as a supernatural being, and

elevated in inverse ratio with the humiliation of those who should gaze at his productions. Such was the object which the first Magi of which I spoke in our preceding conversations, tried to realize. And they succeeded well enough to have preserved, until now, the name of God-men, prophets or servants of the Eternal. We see Moses astonishing the world by his prodigies; Simon, the magician, by his dexterity; Albert, Agrippa, Cagliostro and Mesmer, by their learning. All these men began with saturating the eyes of their audience with marvelous facts, and successively operating upon the other senses, in order to determine their absolute conviction. Even in our days, what would be the power of oratory, if the magic of the gaze and personal action, were not winning the conviction of our hearers? It is wise, therefore, to begin our study by a serious investigation of the phenomena of Sight-fascination, and derive our conviction from an impartial scrutiny of the facts which shall dictate our judgment. But it would be perhaps tedious to begin so far back as Cham, and the words we might use would probably be doubtful. My intention is consequently to confine our investigation to the fifteenth and sixteenth centuries, which offer a wide field to our curiosity. I hope you will let me develop the whole of my views, before making any objections. I shall then listen to and confute them as well as possible.

We shall afterwards investigate the curious phenomena of magic mirrors, and finally treat of all those mysteries with which you desire to be acquainted, according to the order of their manifestations. Each of these questions shall be explained upon the basis of animal magnetism, thus avoid examining separately this wonderful power of our Nature.

JOHN. I willingly admit the plan you propose; I shall listen with the greatest pleasure.

ALBERT. Here is my first fact of Fascination. I take it from the book on "Apparitions," written in 1586, by Peter Leloyer.

Page 259. "Children see in themselves a faithful image of the robbers, and distinctly recognize them in the looking-glass. Yet, since that is produced by the Evil Spirit, it seems impossible that the material body of the robber might be fixed in the mirror. I think, therefore, it is only a fascination by which the Spirit's eyes are charmed away, and see the robber in a looking-glass or a drop of water. But it is certain that these children have very correct views, and Apuleius speaks often of their marvelous sight and prophecies."

Page 261. "I saw a man who, by dint of spell and mystery, was evoking sundry spectres and images, which were representing in a glass everything he was desirous to know. So clear and perfect were these manifestations, that any one present was able to recognize the image, or understand the meaning of the allegorical figure, &c."

2. The following quotation is taken from "La Demonomie des Sorciers," 1587, page 118: "Nevertheless, it is sometimes possible that a sorcerer cause a man to appear under different and fantastical forms. Thus we read in St. Clement's history, that Simon, the magician, rendered himself invisible to the friends of Fustianus. Another time, he prayed Nero to order he should be beheaded, assuring him he would be called again to life after an interval of three days. Nero complied with his request, and Simon was put to death; but three days afterwards he presented himself before the emperor, who was so much surprised that he gave him a statue at Rome, with the following inscription, 'Simoni Mago Deo.' Since that moment, Nero devoted his whole time to the study of Magic. But you must know that in this performance, Simon had so fascinated the eyes of Nero and the whole assembly, that they had beheaded a lamb which they mistook for the magician."

"Apuleius tells a similar story about three men he thought to have killed, when they were simply three goat skins. He had been fascinated by the sorcerer Pamphila; but this fascination lasted only for a few moments."

3. In the "Demonology, or Treatise on Sorcerers," by Francois Perreaut, 1653, page 29, you may read the following passage, in which the writer tells us that Simon, the magician, was fascinating his audience to such a point as to make them see whatever they might wish to see; for instance, trees, gardens, animals, beautiful groves, &c. He then proceeds in these terms: "A certain magician, called Michel Scidites, who lived under the reign of Manuel Comnène, was so remarkably skilful in the art of magic, that he turned and changed at pleasure the eyes of men. He could thus make them see things that did not exist, but which they thought nevertheless real. Here is one of the most curious examples of this power. As he was one day looking from one of the highest windows of the imperial palace, which had an extensive view of the sea and harbor, he discovered a small transport ship entering the port, with a full cargo of earthenware. Several lords of the court were with him, talking and laughing at his stories. He asked them what they would give to him if he would show them the most amusing spectacle they might see in their whole life? The courtiers inquire about the nature of the spectacle. 'I shall,' replied the magician, 'show you the merchant who owns this ship, taking the one after the other of his earthen pots, and breaking them all.' At that moment the poor merchant rose, took a boat, and struck at random over his goods, and did not stop until he had broken the last of his pots. The day was beautiful and clear; the courtiers could see without difficulty this curious spectacle, and they were dying with laughter. But their feelings were soon of a different nature, when they saw the poor man in despair, tearing his hair, and bemoaning the loss of his wares. They then inquired of him why he had broken them. The poor merchant answered that, sitting in his boat and rowing to enter the port, he saw an enormous serpent, with a red crest and glaring eyes, which coiled itself around the pots; that the monster had its mouth opened, and seemed ready to devour him at his first motion; and that it finally extended its coils everywhere until all the pots had been broken to pieces."

Perreaut's conclusion is that this snake was the devil.

4. The author of "The Second Day of the Canicula," tells us "that two magicians coming from the court of England, desired to give a magnificent spectacle at Rome. One of them prayed, therefore, the other to stand by the window, where he caused him to appear with two superb stag horns on his head. But willing to have his revenge, the last one painted on the wall the figure of a man, and thus supply the place of the image. He obeyed, and the figure withdrawing before him, he entirely disappeared, as if he had been swallowed by the wall. Every one thought the devil had taken him away."

5. In the same work we find the following quotation, at page 368: "Dubrains wrote that Vincennes, the son of Charles IV., was entertained by his step-father with a spectacle of magicians.

After having acted upon the assistant's eyes, one of these sorcerers opened his mouth so wide that he swallowed one of his comrades. The whole body disappeared with the exception of the shoes, which were muddy, and it was a moment afterwards rejected in the presence of the assembly."

6. In speaking of Faustus, the same writer says, page 370, "that one day he evoked before a numerous audience a vine tree, overcharged with an immense number of magnificent grapes. Each one of the assistants wished to gather some; but you may imagine how astonished they were when, instead of a grape, they found in their hands nothing but the noses of their neighbors."

7. Speaking of Simon, the magician, the author asserts "that he was often entering into the fire without being at all injured, and assuming the shape of a lamb or a goat. He says also that this Simon was soaring into the air, and making many other miracles in the presence of numerous reunions of people."

8. The writer closes his book with a quotation from Zedechias, a Jew, who was living at the time of Louis le Preux. "He says," says he, "throwing a man into the air, and cutting him into several pieces. Then taking all these scattered morsels, he was uniting them together, and sending away the man in a perfect state."

9. "William Nimbrigeois witnesses that a certain heretic and magician of the name of Don, had so fascinated the eyes of men, that they were convinced they saw him in the middle of royal splendor, sharing the delights of a sumptuous dinner with many other virtuous sages."

10. We read in the "Enchanted World," page 75, "that a certain magician was placing himself in a basket, and letting any one to plunge his sword through this basket, without his being injured in the least."

11. Leloyer tells us, page 310, "that at Ephesus, Apollonius of Thianna was prayed by the inhabitants, to rid them from the plague that was desolating the city. He ordered them to offer a sacrifice to the gods. After the fulfillment of this ceremony, he saw the demon, clad in an old ragged tunic, and said to the people that they might stone this wretched beggar. They obeyed, and when he was killed, they went to take off the stones. But what was their amazement, when, instead of a man, they found there the corpse of a black dog, which they threw to the charnel house. But since that moment the plague had disappeared from the city."

12. Delrio Disquisitio pretends "that a magician, with a certain bow, and a certain string, darted an arrow made of a particular wood, and caused at once a river to appear, of which the breadth was equal to the distance run over by the arrow."

13. Faustus and Agrippa always paid their expenses with coins that appeared good at first, but in a few days changed into small pieces of horn.

14. "Simon, the magician," continues Delrio, "ordered a scythe to mow by itself, and it did really do as much work as the most skilful workman might have done."

15. In his "Critical History of Superstitions," Peter Lebrun mentions "that there were in Africa certain families, whose voices threw spells. Thus, when those people were stopping and praising beautiful trees, abundant harvests, or fine children, trees, harvests or children were sure to die in a very short time."

16. The same writer asserts, too "that in Illyria the gaze of some men and women was mortal to every one upon whom it rested."

17. In the "History of Magic in France," I find the following quotation on Zedechias: "At that time appeared the famous cabalist, Zedechias, who assumed the task of proving that all the elements of matter were Spiritual substances. To support his argument, he ordered the sylphs to appear in the air before the public. They obeyed, and dazzled the people with their magnificence. These beautiful and human-like creatures filled the ether, sometimes in battle order, sometimes encamped under the most splendid tents, sometimes sailing upon aerial vessels carried along by the caprices of zephyrs. The people thought at first that sorcerers had taken possession of the air, to excite storms and destroy the harvest. But these spectacles having been renewed under Pepin, under Charlemagne, and Louis le Debonnaire, the savans, the theologians and the jurists-consults were soon of the same opinion with the people. Even the emperors believed in that interpretation of the phenomena, and Charlemagne condemned to the severest punishment those pretended tyrants of the air."

18. In 1628, Desbordes, footman of Charles IV., Duke of Lorraine, was accused of having hastened the death of Princess Cristina, the Duke's mother, and caused several cases of sickness that the physicians attributed to witchcraft. Charles IV. had already conceived some suspicion against Desbordes at a hunting party, when the footman had taken a small three-compartments box, and from it served up to the Duke and company, the most splendid regale, and, to crown the whole, ordered the carcasses of three robbers still hanging from the scaffold, to rise and present their homage to the Duke, which they did, and then resumed their position on the gibbet. On another occasion the same Desbordes is said to have ordered the personages of a tapestry to leave the wall and come into the middle of the room, which they readily did.

Charles IV. ordered the footman to be put into prison. His trial took place with the usual forms, and he was convicted of having practiced the black art. He himself avowed he had several times used processes of sorcery, and was in consequence condemned to be burnt alive.

19. In the same book the writer quotes the following fact, page 149: "It is proper to tell here what happened in a village of Auvergne, scarcely six miles distance from Aponch. As a nobleman was sitting by his window, he saw a sportsman of his acquaintance, and prayed him to bring a part of his game when he should return. The huntsman was attacked by a wolf in the plain. He shot at the animal, but missed his aim. Seeing that, and having his arquebuse no longer loaded, he took the wolf by its ears, drew his knife and cut off one of the animal's legs, which he put in his shooting pocket. He then went back to the nobleman's country seat, and thinking he was taking the wolf's paw, drew out a human hand with a golden ring on one of its fingers. The nobleman recognized at once the hand and ring of his wife, and conceived the most unpleasant suspicions. He went to see the lady, and after many useless searches, found her at last by the side of the kitchen fire, with her arm under her apron. The lord presented her the hand, and she was obliged to confess that it was her who attacked the sportsman. This woman was committed to a court of justice, and burnt at Rheims in 1588."

[To be continued.]

There is a sacredness in tears. They are not the mark of weakness but of power! They speak more eloquently than ten thousand tongues; of overwhelming grief, of deep contrition, and unspeakable love.

[From the Portland Transcript.]
"Let ministers stick to their duty and leave politics behind them when they go into the dock. If they would do this, our advice is, let the churches be closed on Sunday as they may be. Ministers get too mixed up with politics, they will soon want to preach about cleaning the streets, and the regulation of our docks and wharves. All this tends to depress and weaken their office. We do not wish to go into church on Sunday to hear a rehearsal of the threadbare discussions of the week."—The State of Maine, June 1, 1884.

THE MODEL MINISTER.

(FOR SOME FOLKS.)

BY E. R. PLACE.

Our goodly parish lets the world alone;
For gospel bread he does not fling a stone.
He comes down his holy upon his knees,
Sit pleased, the while, at their usual diners.
And oft I've sat delighted at the skill
Which crowded not, though seemed resolved to kill.
The pleasant, quiet, amidst the cannon's roar,
To find one's self as sound and safe as before.
More pleasant still, that he who loved it,
Blank charges fired, and did not mean to hit.
This preaching only what the most will please,
Our minister secures support and ease.
But don't suppose he never speaks of sin,
He often tells us we are deep in thine—
Which we believe, and we have seen,
Or if we don't, as much the preacher meant;
He is too wise to make a general fuss,
By dint of noise, to drive us out of doors.
He may go o'er the water, as at times
He bravely does, and preach on dangerous crimes;
Portray the guilt of heathen lands, and show
Our duty clear to plot their overthrow;
We'll even thank him for his words, when, granting the star, he argues sinfulness,
But, like rough Nathan, should he rudely dare
To tell our charges of political crimes,
Each sin a sinner marks—"show art the man!"—
Full well he knows the swift descending ban,
And what a joy, what bliss, what comfort,
Such grace to win, such minister to hear.
Then, when, through all the six vile working days,
We've served the devil in all sorts of ways,
Careful to tell our crimes and scurrily tricks,
Beneath the awful and majestic sky,
The Sunday service comes so nicely in,
To shut the record of a week of sin!
The gospel words so strong power is preached,
Though all are empty, there's not one impeded.
The faithful parish, not afraid to please,
Describes the only life that is of use,
On Eve's transgression, bold a lion, he
Shows up her crime, the serpent's subtlety—
Which we believe, and we have seen, and bear him—
And with great beauty shows we aimed all;
On faith, election, reprobation,—
Whole hours I've heard him talk, and did not stir;
But when he gets to old Pharisees among,
You'd think he'd found a Pentecost tongue.
Oh! how he peels out, you could hear him—
Their purgatorial ghosts, I'm sure, must fear him.
I do think he ought to be put to rest,
About the tallest for the pulpit, or the best.
With power so thrilling he portrays their guilt,
We've on the middle of the pulpit's blood was spilt;
And he's so careful, good man, not to wound us,
By obvious applications right around us,
So well adjusted to our state of mind,
This is the gospel, truly, of salvation!

9.15 A. M., WEDNESDAY, March 31, '92.
Medium. But, my dear Angel-Monitor, cannot we influence our society to join us in prayer to the Lord, for me to be relieved from the influence of evil Spirits at all times, and especially when I am asleep, which produces distressful, disturbing, and sometimes impure dreams?

Monitor. My dear father, you must attend more closely to my monitions respecting diet. You have a partial, but not a complete, knowledge why this is so necessary. You know I have repeatedly cautioned you against sensual indulgence of your often voracious appetite, caused in great part, by the irregularity of your meals. This you cannot, at present, altogether avoid, but if you will deny yourself more in this particular, you will reap a rich reward. You will have my company in pleasant dreams manifested to your senses, and to your pleasing remembrance, instead of that of ill-digested and cloudy dreams of disagreeable objects! You will also be more highly favored with my sensible presence at other times. Now, dear father, choose. Take a better regulated and restrained indulgence of appetite, with my cheerful company; or, a well-filled, and over-filled, stomach, with less of my company, and that clouded and dulled by your own state, rendering me less happy and cheerful, or, as at sometimes, distressed. There is no separating our feelings now. I feel your sufferings, I share your distress, while what is happy and agreeable in either, is shared by both!

Medium. O my beloved Eliza, forgive me, and strengthen me to do better in future.

Monitor. Now, father, you ought to know better than to ask any such things. You know well that I can never have aught against you, as respects myself. I could never make you unhappy even under actual sin. My love for you is of that nature, that keeps no account against you. It is the Lord's order, and not my rules, that have been violated by you. I cautioned you about the infringement of the Lord's order by eating too much, and especially late in the evening. It is the Lord's order, as manifested in your constitution, in the nature of your stomach and of food, that you have violated! The infringement of His order always brings its corrective punishments, so that the perpetrator may inquire into the causes, learn the Lord's order, and take more care afterwards. The Lord never punishes for crimes, only to prevent recurrences of the errors that occasion the pain! I have nothing against you to forgive, neither has the Lord, as a person. We both love you as ever. The punishment was yours, and you have partly or measurably atoned for the infraction, and your entire abandonment of the practice will produce entire satisfaction to the infringed order, and peace will be restored. But the entire abandonment of the practice pre-supposes that in you such a change shall have been wrought that you will fear to offend again, not because offence brings punishment, but because you have come to see the beauty and force of the Lord's order, as well as His justice and goodness in it. That you will be anxious not to offend His order from your love of it, for His sake, who so wisely and mercifully established it.

You also asked me to strengthen you, when you know I'm not the least strength of my own, neither has our society, who love you so much! The Lord alone has all power, and, consequently, all strength. He will give you, and all others, the strength necessary to overcome all evils of thought, word and deed, that you really wish from your hearts to be relieved from.

Medium. O! Eliza, do I not wish to be relieved from all evils? Have I not said so, over and over?

Monitor. Yes, you have said so, and in as much sincerity as perhaps is common among men, but such expressions are often concerning things in general. They are not particular enough. It is one thing to will to be relieved of all evils in general, and another thing to be relieved of every evil in particular! You were really in deep sincerity in willing to be relieved of all evils in general, and of course you received a general forgiveness, and are not now, as once you were, subject to evils in general, but as particular evils present themselves, you find, as in the case before us, you were not as steadfast as you ought to have been. For you see that notwithstanding my frequent monitions, and your repeated promises to the contrary, you indulged your appetite too much, and too late last evening, and the same consequences or punishments were the result. These you wished to get rid of by prayers, rather than by fasting; or by asking forgiveness, rather than by obedience to the Lord's monitions, given through me. Will you now be cautious, and let me be more happy with you through the night? You say you feel as

if you had rather not sleep, as you know I watch you while you sleep. Now, what I ask you is, to be more cautious, so as to be in a state that it may be my pleasure to watch you when you sleep, and not feel as dejected and lonesome as I did last night, when evil Spirits were about you.

Medium. O! my dearest Eliza! I am mortified with shame at my own indulgence. I can bear to suffer myself, but to think of making you unhappy is too much. O may the Lord give me more power of resistance. "O my Heavenly Father, lead me not into temptations, but deliver me from evil." I am nothing of myself, therefore look down in mercy on me. O Lord, it must be Thou that inspires a willingness in me to forsake all evil practices, to be at peace with Thee, in Thy excellent majesty.

Monitor. My beloved father, your tears convince me that you have repented of the error. Now comfort yourself, that the Lord, "whose tender mercies are over all His works," has forgiven you; that His insulted order is appeased, and that there will be no complaints in future. I am now happier than before. I love you more than ever. There is joy with me, and in our whole society, when you are led into such states. You now feel my happiness in you. Let us then look forward, without a single regret for what has passed, to things in future, to the union between us which fits us for the uses of our function in the world.

Medium. I trust, dear one, I have now got a lesson that will last with me. I will look back upon it as a warning, a beacon to advise me of dangers in future. Let us go on, hand in hand, and shoulder to shoulder, with one heart and one mind, to higher uses. But tell me how it is that over-indulgence of our material appetite of eating, lays us liable to be annoyed by evil Spirits?

Monitor.